Nov. 30. 1826 4 (P)

THE Sermon Preached at Paules Crosse, the tenth day of November, *being the next Sunday after the Discoverie of this late* HORRIBLE TREASON.

Preached
By the right Reverend Father in GOD *William* Barlow
Lord Bishop of *Rochester*.

Esay 59.5.
They hatch Cockatrice egges: but weave the Spiders Webbe.

Hee dyed Bp of Lincoln 1613

LONDON
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¶ The Preachers friend to the *Reader.*

Gentle Reader, *if thou thinkest the* Preacher *of this* Sermon, *was vppon purpose appoynted to relate the discovery of this late* Tragicomicall treason (Tragical *in the dreadful intention:* Comicall *in the happye and timely* Detection *thereof*) *thou art deceived: but being three weekes before requested, to supply the roome amongst other* Bishops, *for the* Parliament, *if it had continued: this* occurrent *happened in the* interim *some foure or five dayes before the* Sabbaoth, *wherein he was to* Preach; *whereby hee thought it fit (though he had purposed a* Scripture *of that day for his Text) to change a* Gospel *into a* Psalme: *which notwithstanding, albeit out of the* Psalmes, *may well beare the name of* Evangelium, *not onely in respect of* David *the* Author, *(who writ more like an* Evangelist *then a* Prophet; *and therefore the* Fathers *conclude him to be,* Homo in veteri, non de veteri Testamento, *a man that lived in the* Time, *but not after the* Man-

ner *of the olde* Lawe, *more like a* Christian *than a* Iew) *but also the* Matter, *which the* Scripture *(sutable to this* Accident) *will affoord: which truly may be called* Evangelium regni, *the* Gospell *or* Tydings *of this* Kingdome, *and coulde not but bee* acceptable *to the* Hearer, *if the* Messenger *thereof were* accepted *(for* multum interest quid a quoque dicatur) *and he in* Reason *and* Religion *should be, because* [Beautifull are those feete *(saith Paul) which* bring glad tidings of good things:] *Nowe what* Newes *so good as that in the Prophecie of* Esay, *to tell Sion,* Regnavit Deus tuus, *Thy God hath shewed himselfe a King: and what message more gladsome than with* Nahum *to tell that* Iudah, *that the man of* Belial *is taken, and that the sonnes of* Wickednesse *shall be* vtterly cut off. *How* gratefull *or* distastefull *it was to the* Auditorie, *the present* Hearers *can best report: but whether to the* Censorious Reader *(who vseth to* examine *every Periode and Sentence with a curious touch in an exact ballaunce) it will be eyther* currant, *or* refuse, *is a question, which none but hee which brings the assay and scales can assoyle; and yet if hee will, withall, remember the* shortnesse *of the time for the gratulation, the* dreadfulnesse *of the* danger, *the* fresh escape *whereof could not but leave an impression of* horror *in the Preachers minde (able to have confounded his* Memorie) *who should have bin one of the* hoysted *number, the late receiving of the*

In-

To the Reader.

Inſtructions, *which in that ſhort ſpace could not bee many, hee will, perhappes, not be ſo rigide in his Cenſure, as eyther preiudice to the perſon or opinion of his owne* abilitie *to have performed it better, would cauſe him to be. And as I heard, the* Preacher *himſelfe frankely confeſſeth, that vnleſſe the* Kings Maieſtie *his moſt excellent* Speech, *with the right honourable Lord* Chancellor *his grave* Oration *(both of them in the* Parliament *houſe the day before,) and the* Inſtructions *notably* framed *and* methodiſed *to his handes by* writing, *(which* wholly *hee muſt aſcribe to the* Induſtrie, Dexteritie *and* Care *of that right Honourable Earle of* Salisburie *) ſent vnto him over night had not ſuccoured him, hee had failed even in that ſlender* performance, *which was then offered to the* Eare, *and heere is preſented to thy* View.

Farewell.

Pſal. 18. 50.

Great Deliverances giveth he vnto his King, and ſheweth mercie to his annoynted David, *and to his ſeede for ever.*

THE whole Pſalme, as the Title ſheweth *2. Samu. 22. 1.* is *Davids* ἐπινίκιον or Triumphing Song, after his many reſcues and victories: and is one of thoſe which Pſalme 32. 7. he calleth *Cantica liberationis*, the Songs of Deliverance. For it ſeemeth, that God and *David* had entred a covenant each with other, Pſalme 89. 2. ratified on each parte with an othe; God for his parte tooke his oath, Pſalme 89. 35. I have *ſworne by my Holineſſe, that I*

will never faile David: *David* againe for his part, ſware vnto the Lord, Pſalme 132.2. and vowed a vow vnto the Almightie, not to ceaſe day and night, to performe all meanes for the ſetting forth of Gods praiſes; and of that vow, this book of Pſalmes is an everlaſting witneſſe, wherein he generally verifieth, what in one place he ſpake, *de te Canticum meum ſemper*, Pſalme 71.8. *My ſong ſhall alwayes be of thee.* In this, aboue the reſt, hee inlargeth himſelfe in that kinde, which he beginneth with loue, *I will loue thee moſt dearely O Lord my ſtrength*, verſe 1. (for praiſes not iſſuing from a loving affection, are either *Flatteries*, or *Hypocriſies*) and endeth verſe 49. *I will praiſe thee O Lord among the Nations:* (for benefits acknowledged, not ending with praiſes to God, argue either a *prophane ingratitude*, or an *arrogant preſumption.*) Of both theſe, namely, his affection and acknowledgement, this verſe is the *Epiphonema*, or the cloſing blaſt of this triumphing *Trumpet:* wherein, as if hee wanted winde to ſound out, by particular enumeration, all his ſeveral *Deliverances*, (for ſo himſelfe confeſſeth, Pſalme 40.5. *Thy mercies exceede all account, I would declare them, and ſpeake of them, but I am not able to expreſſe them:*) therefore, as if this verſe were the &c. or *totall ſumme* of all the particular *Items*, he would have you take this for all, *Great deliuerances, &c.*

Which

Which he ſetteth out, firſt, *intenſivè*, ſhewing what they are in their owne nature, (*magnificâti ſalutes*) becauſe pettie benefites become not GOD to give: for Pſalme 2.8. *Aske of Me*, ſaieth hee, *and I will giue thee* no leſſe then *the Heathen to poſſeſſe, and thine enemies to cruſh.*

Secondly, *extenſivè*: how theſe are diffuſed or communicated (to *Dauid* and his ſeede) for GOD hoardeth not vppe his bleſſings, but diſtributes them abroad, *Iames* 1. 17. *Euerie good gift commeth downe from the Father.*

In the part *intenſive*, concurre two partes; Firſt, the double *quantitie*, both that which they call *diſcreta*, the pluralitie of the number [*Deliuerances*] as alſo that which they call *continua*, the magnitude thereof [*great.*] Secondly, the double qualitie, as well internall and eſſentiall [*ſalutes, healths, wholeſome Deliverances:*] as outward and accidentall, [*magnificâti*] *deliuerances* beſeeming a *Great God*, whom Saint *Baſill* calleth ἀξιωμαλιάϛατον βασιλέα a moſt magnificent King.

The part extenſive, is perſonall and ſucceſſive, the *Perſon* [*David*] Firſt, as an eminent perſon; [*a King.*] Secondly, as a ſacred perſon [*annoynted;*] Thirdly, as a perſon appropriate vnto *God*, [*his King, his annoynted.*] The ſucceſſion indefinite and infinite [*vnto his ſeed*] the number

not defined [*for evermore*] the time not limitted.

And both theſe generall partes, he deriveth from theſe two qualities which God, by a reiterated ſpeech chalengeth vnto himſelfe above all other attributes, Pſalme 62. 11. *Power vnto God, and vnto thee, O Lord, mercie.* In the part Intenſive [*great Deliveraunces*] there is Gods *power*, both *Potentia virtutis*, Epheſ. 6. 10. *The power of his might* (for weakeneſſe cannot make manie reſcues) then *Potentia claritatis*, Coloſſ. 1. 11. *The power of his glorie*, [*Magnificasti*] for *Gods Deliverances* cannot be obſcured.

In the part Extenſive, there is Gods *mercie* [*ſheweth mercies.*] Firſt, that which is called Luke 1. 78. *Miſericordia viſcerum*, his emboweled mercie, wherewith hee tenderly and ſpecially affected *David*: For which cauſe, in the title of this Pſalme, (as the Latines reade it) he is called *Puer Domini*, the Lordes Darling, or tenderling, and ſo much himſelfe confeſſeth, 22. verſe, *Salvum me fecit quoniam voluit me*, Becauſe hee had a favour vnto me. Secondly, that which Divines call *Miſericordia facta*, not onely affecting *David*, but alſo acting and perfourming mercies vnto him (for ſo it is heere [*Miſericordiam faciens*] dooing mercie vnto *David.*) Thirdly, that which the Scripture calleth *Miſericordia cuſtodita*, Exod. 34. 7. His treaſured mercie, *Reſerving mercie for*

thou-

thouſandes, &c. Not onely to *David*, but lineally and laterally [*to his ſeede*] and that [*for ever*] for many generations.

Theſe are the parts of this Scripture: the ſumme whereof is, that admiration of *David*, Pſalme, 31.19. *Quám magna multitudo dulcedinis tuæ?* There is the parte Intenſive: *which thou haſt done to them that feare thee, &c.* There is the part extenſive. Of theſe in their order.

The firſt part.

THe firſt part we obſerved, is the *Pluralitie*, & the *Quality* of theſe *Deliverances*: they be *plures*, and they be *ſalutes*: both which, with the Fathers ye may call the two handes of God, viz. *Latitude* and *Fortitude*: the firſt in the pluralitie, *Giving to all men* πλουσίως aboundantly. 1. Tim. 6. 19. that is, *Manus expanſa*: The ſecond in the Qualitie, defending what *he gives* powerfully, there is *Manus extenſa*. Or in Saint *Paules* Metaphor, *The fulneſſe of Gods riches*. Firſt, *Divitiæ gratiæ*, Epheſ. 1. 17. Giving frankely and liberally. Secondly, *Divitiæ benitatis*, Roman. 2.4. In that the things which he giveth, be [*Salutes*] For ſo it is, Matth. 7- 11. Your heavenly Father ſhall give vnto you *bona*, good things: and this comes nearer to *Davids* ſenſe, who, when he meditates of his Deliverances from God, ſtill at-

tributes them to *Gods right hand*. Pſalme 73. 23. I was alwayes with thee, and thou vpheldeſt me with *thy right hand*: but herein he obſerveth two things. Firſt, *Plenitudo dextræ*, Pſalme 16. 11. the plentie of that hand. Secondly, *Salutare dextræ*, Pſal. 20. 6. the wholeſomneſſe of that hand. For the firſt, viz. the Pluralitie: it is not with God, as *Eſau* ſpake of his father *Iſaac*, Geneſ. 27. 38. *Haſt thou but ONE bleſsing my father?* As if GOD had but one way to ſave; or as he ſaide, 1. Kings 20. 23. that hee were a God of the Mountaynes onely, that is, could ridde vs from high and eminent daungers, and not a God of the Valleis: (yes, and of the Vaultes too wee may ſay;) for with him, ſaieth *David*, there is *copioſa redemptio*, Pſalme 131. 7. all maner of wayes to redeem; And therefore, as there being diverſe kindes of ſinnes, and for every of them hee hath mercies anſwerable and proportionable, an abilitie to redeeme *Iſrael from All his ſinnes*, Pſal. 131. 8. as for great ſinnes, he hath *magnam miſericordiam*; and for many ſins, *multitudinem miſeriarum*, Pſal. 51. 1. ſo, proportionable to every mans dangers or miſeries, are Gods Deliveraunces: Be they *Great?* as Pſalme 71. 20. *great* adverſities haſt thou ſhewed vnto me, &c. Beholde heere *Great Deliverances*: Are they *Many?* as Pſalme 25. 17. *Tribulationes multiplicaſti*, my ſorrowes are multiplied, there is with him *Multitudo ſalutum*, Pſalme 94.

19.

19. In the *Multitude* of the ſorrowes which I had in my heart, thy comfortes have refreſhed mee: Particularly, to fore-priſe a daunger, hee hath *Salutem prævenientem* Pſalme 21.3. Thou diddeſt *prevent* mee with thy goodneſſe; to meete with a daunger when it commeth, hee hath *ſalutem præparantem* Pſalme 18.43. Thou diddeſt *Girde* mee with ſtrength vnto the battaile; to aſſiſt at a pinch in the daunger, hee hath *ſalutem ſuſcipientem* Pſalme 118.13. I was thruſt at ſore that I might fall, *ſed Dominus ſuſcepit me*, but the Lorde *vpheld mee*; to ſtay a relapſe after an eſcaped daunger, hee hath *ſalutem confortantem*, Pſalme 89.21. My hand ſhall *holde him vppe*, and my arme ſhall *ſtabliſh* him. And this Pluralitie might *David*, above all others, acknowledge, and ſo hee did, when Pſalme 118.14. hee confeſſed, that GOD had ſo many wayes delivered him, *Vt totus factus eſſet in ſalutem*, as if hee intended nothing elſe but to deliver him: For *Salus* beeing eyther *Redimens*, reſcewing from daunger, or *Redimiens*, Dignifying or Crowning with Honour; the firſt, 1.Samuel 13.41. ſhall *Ionathan* die, *qui ſalutem tam magnam fecit*, which hath given vs ſo great Deliveraunce, that is, *ſalus redimens*: For the ſecond, Pſalme 21.5. his Glorie is great in *tua ſalute*, Why? *Glory and Honour haſt thou layde vppon him*, There is *Salus redimiens*: in both

both theſe, *David* had his ſhare from God more than anie other. For the firſt, his *Reſcew* from the Beares pawe, the Lions jawe, *Saules* javeline, *Goliahs* ſpeare, *Achitophels* counſell, *Doegs* ſlaunder, *Schemi* his reviling, the mouth of the ſword, the murren of his people, the multiplicitie of his ſinne, the rebellion of his ſonne, (no meane nor ordinary dangers,) is an evident demonſtration; and accordingly hee confeſſed it, when Pſalme 54.7. hee ſaieth, hee hath *Delivered* mee from all my feare: For the ſecond, his *Honours* were as many as his daungers, the favour with his Prince, the love of the People, the deſigned heritage of a Kingdome, the glorious wearing of a Crowne, the triumphant victories over his ennemies, the ſecure eſtabliſhing of his Kingdome in his ſonne while hee lived: theſe *Salutes* it pleaſed GOD to affoorde him, and with an othe to aſſure him, *I will make him my firſt borne* higher than *the Kings of the earth*: himſelfe putteth them both together, Pſalme 104. verſe 4. *Prayſe the Lorde, O my ſoule, which ſaveth thy life from deſtruction*, there is the firſt *Salus*, his acquitall from daunger: *which crowneth thee with mercy and loving kindeneſſe*; there is the ſecond, his requitall with Honour. And ſo much for the Pluralitie [*Deliverances*] the ſumme whereof, is that of our Prophet in Pſalme 34. verſe 19. *Many are the troubles of the righ-*

righteous, but the *Lord delivereth them out of all*: this is *Plenitudo dextræ.*

The second Part.

NOw wee come to the *Quality*, that is, *salutare dextræ*; for as GODS Deliverances are many, so they be *Salutes*, they have health in them; they bee, as *David* saieth, Psalme 21. verse 3. *Benedictiones dulcedinis* sweet blessings: *Vsque in delicias amamur* say th *Seneca*: this is GODS *Syntaxis* (as the vulgar English reades Psalme 28. verse 8. The wholesome *Deliverance* of his annoynted. It is not so with the sonnes of men, in whom there may be *Helpe*, *sed non est Salus in eis*: Psalme 146.3. there is no *health* in their *helpe*: *trust* them not, *Munera quæ putas*, *insidiæ sunt*: their *Deliverances* are not without some *annoyance*. Even the verie *Salvere* of the tongue, like the *Saliva* thereof, hath some venome in it: Psalme 28. 3. *They speake friendly to their neighbours, but imagine mischeefe in their hearts*. But their reall *Deliverances*, much more noxious: For as it is in the *Apologue* (to which the *Poet* alludeth) of the combat betweene the *Stagge* and the *Horse*, *viz.* That the *Horse* being too weake for the *Stagge*,

" required the helpe of the man; which hee " easily obtained; who getting vpon the *Horse* " backe, drived the *Stagge* to flight; but after " that, *non equitem dorso, non frænum depulit ore*, he could never since quit his backe of the rider, nor his mouth from the bit: so is it with the helps of worldly *Potentates*, *beneficiâ viscata*: as the bird having escaped the snare, percheth vpon the tree for refuge, and there shee findes bird-lime to intangle her, from whence she cannot flie, but with losse of her feathers, if not of her members: so is it with the helpes of *States* and *Nations*, aske their helpe in distresse, they will grant it; but withall, either they exact a tribute, which exhausteth the *Treasury*; or impose conditions, which infringe the *Liberty*; or require a future aide, which weakneth the *Power*; or betray vpon advantage, which redoubles the *Misery*; or vpbraid the benefite, which exulcerates the *Minde*. This is *salvatio ab optimatibus*, (as the *Latines* reade) *Ieremy* 25. 35. which as the Vsurers loane, (to speake for the capacity of this City) freeth a man from the prison for the time, but invellops him in bonds more miserable, more durable than the prison. Heere in differing from God, for his blessing, saieth *Solomon*, giveth *Riches*, yea and *Deliverances*; *nec addit molestiam*: and ioyneth no sorrowes with them: For if it be, *salutare eos Sion*, Psal. 53. 6.

Then

Then shall Iacob *reioyce, and* Israel *shall bee glad.*

And thus much for the word *Salutes*; the summe whereof is, Psalme 85. 9. that if it be *Salutare Domini*, there concurre with it, *omnes salutes*; Glory, Mercy, Righteousnesse, Peace, as the Prophet there noteth. The conclusion that in Psalme 3.8. *Domini est salus*, it is the Lord onely that gives true *Deliverance*, and withall, a blessing vpon his people. And this for the *Pluralitie* and *Qualitie* of the *Deliverances*.

Now we come to the *Quantitie*, [*Great*] wherein wee will not goe further than this Psalme, nor there speake of his *Salus coronans*, eyther the *Celsitude* of his honour, verse 35. *He hath set me vp on high places*: nor of the *Amplitude* of his honor, verse 45. *Thou hast made me the head of the Heathen, a people remote and vnknowne*: nor of his *Triumphs* over his ennemies, verse 42. *Driving them, as the winde the dust before him, trampling them as the clay in the streetes vnder him*: (though this be also the *Salus coronans* of our *dread Soveraigne* and *glorious King*) but onely shew the *greatnesse* of the *dangers* which *David* escaped, as more sutable to this late *horrible occurrent*, both in respect of the *dangers* themselves; as first, *Dolores mortis*, verse 4. the *pangs* of *death* which the imminent expectation put him vnto; (for the expectation of death, is more bitter then

death it selfe. Secondly, *Laquei mortis, funes inferni*, verse 6. *dangers* in the *darke*, *treasons* in *secret*, *treacheries* of the *Vault*. Thirdly, *aquæ multæ*, one danger in the necke of another, verse 16. And also of the Authours, as verse 4. *Torrentes iniquitatis*, *streames* of wickednesse, a concurrence of *Conspirators*. Secondly, (which is our late *case*) vers 48. *Vir iniuriarum*, or *rapinæ*, a cruell bloodthirsty wretch, like our *Vault-enginer*. All these of *Davids*, were great indeede, but compared to this of our *gratious King*: (the last, I trust, for a worse there cannot be) is but as a *minium* to a *large*, whether we consider therein, either the *Plot* it *selfe*, or the *Concomitance* with it, or the *Consequences* of it.

Plot.

FIrst in the *Plot*, observe I pray you, a *cruell Execution*, *an immane crueltie*, *a brutish immanitie a diuelish brutishnesse*, and an *Hyperbolicall*, yea an *Hyperdiabolicall diuelishnesse*.

1 2. Crueltie.

First, *Crueltie*, in the effusion of blood, cursed both of God and man: for *Cursed art thou from the earth*, saith God to *Cain*, Genes. 4. 11, for one mans blood spilt. Cursed be the rage, for it was cruell, saith *Iacob*, of his sonnes, Genes. 49. 7. in the slaughter of the *Shechemites*.

Second-

Secondly, *Immane crueltie*, in the multitude of the slaine, to make himselfe drunke with the bloud of so many Worthies, and so innocent: (for by the report of millitarie men) his provision was so large, that if fire had beene given, (beside the place it selfe at the which he aymed) the Hall of Iudgement, the *Courts of Recordes*, *the Collegiate Church*, *the Cittie of Westminster*, yea, *White-Hall* the Kings house, had beene trulhed and overthrowne: such heapes hee had layde in, of Billets, Fagotts, huge stones, Iron crowes, Pikeaxes, great Hammer heads, besides so many Barrells of Gunpowder, fiue and thirtie in number small and great, as I am credibly informed:

Thirdly, his *Brutish Immanitie*, in the manner of the death, not *man-like to kill*, but *beastlike to discerpe* and teare parcell meale, the bodies of such personages: *Ferina rabies est*, saith *Seneca*, *dilaniare non occidere*.

Fourthly, his *diuelish ferity*; first, for the *materials of the death* intended (*Gunpowder*) which they say none but the diuell, the king of the Sulphurious pit, did invent: secondly, for the *fiery massacre* it should haue made, not from heaven, as the fire that came downe from above vpon *Iobs* substance, Iob 1.16. For which cause it is there called *Ignis Dei*, but vnder the earth, out of a Caue, as kindled and sent from the infernall

pit. The Apoſtle ſaith, *That the member which ſets on fire*, *Rotam generationis*, Iames 3. 6. *The whole courſe of generation* (as this ſhoulde haue done) *it ſelfe is ſet on fire by Hell.*

more then diueliſh

Fiftly, But this more then diueliſh, for this *Diuell of the Vault*, contented not himſelfe with the death of the bodie, but reached in his *Project* at the ſecond death, of the ſoule; by taking away many, ſo ſuddainly in their *ſinnes vnrepented*, with their mindes *vn-prepared*: (I truſt that this eſcape will make manie to like the better of the Prayer againſt ſuddaine death) for though I doubt not, but if it had beene effected, that this *whirling blaſt* would haue beene vnto our *ſacred King*, (*ſo Religious in his profeſſion, ſo innocent from wrong, ſo cleare in his conſcience*) as the Whirle-winde and fiery Chariot of *Elias*, to haue carried vp his ſoule to heaven: and that God in his mercie, would haue made this *Deluge of Blood*, as *Baptiſmum ſanguinis*, a *Baptiſme of Martyrdome*, to haue *waſht away our ſinnes*; and as a *Holocauſt*, an whole burnt ſacrifice, to propitiate his wrath for our *Tranſgreſſions*: yet as much as in this *Furie it lay*, he would haue ſent vs all to hell.

Secondly, And ſtill I ſay, a *Rage* more then *diveliſh*: for the Divell when hee is deſcribed to haue θυμὸν μεγάν. Apoc. 12. 12. to be in his extreameſt rage, yet then hee is ſaid, verſe 4.

to

to have drawn with his taile, but the third part of the Starres, and that from Heaven to earth: but this Divell with his traine would at once have pulled downe all the glorious *Starres*, both fixed, and erraticall (those that are fastned to the Court, and those which come and goe as they are called and dismissed) yea even the Sunne and the Moone themselves, not from heaven to earth, but to the bottomlesse pit, as much as in him lay.

Thirdly, And still I say more then divelish: for as the *Fathers* (alluding vnto that speech of the *King of Sodome*, *Da mihi animas, cætera tape tibi*, Genes. 14. 21.) doe well observe, that the Divell is contented with the soules of men: for if *Iob* would have cursed God to his face, *Iob* 1.11. hee would not have cared, though his substance and honour had beene increased, and his life continued, but this Satanicall miscreant, must have bodie, and goodes, and life, and soule, and all.

Lastly, marke in this Plot, a prodition without a match (and yet it should have beene effected with a *Match*) but I meane, a *Treason* without *Paralell*, a slaughter beyond comparison. For the *Treason*, the neerest that I find to it, is that in the Romane Hystorie, of the schoolmaister among the *Falerians*, whose Cittie *Camillus* besieged, who having the sonnes and

youth

youth of all the Nobilitie, and the chiefe of that Cittie in his tuition, drawing them into the fieldes a little without the Walles, vnder pretence for their recreation, betrayd them all at once into the handes of *Camillus*: and yet heerein there is a great *disparison*, for they were but children: but in this case olde and young, *parents* and *progenie*, all at once, should have beene betrayed: they were alive, and so might bee either raunsomed, or recovered, or if slaine, yet they should haue seene their death: but here without ransom or recovery, or seeing who had hurt them (for so the Letter boasts) a death suddaine and invisible: there but the *sprowtes* of one Cities *Nobility*, a small *territory*: heere the *stem* and *seede Royall*, with the *Honour* and *Hope* of this whole *Ilands Gentry* and *Nobility*.

But *Slaughter*, none can I think of matchable therewith. *Pharao* slew the Males of *Israel*, but that was by *Edict*, and they were children, and of his *Vassalls*. *Herod massacred* the infants; but that was to secure him of his *State*, shaken, (as he thought) by a prediction, *Matth. 2.* *Abimilech* and *Athaliah*, killed all the *allies* of the *blood*, but their furie was stanched in the *issue Royall*. Of *Achilles* his furie, it is said by the *Poet*, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν: that he sent many worthie men to the *graue*; but that was in open warre, and in the compasse of many yeares.

And

And all theſe were *Kings* and *Tyrants*, and ſo their minde the ſame with *Polynices* in the *Tragedy*, *Imperia precio quouis conſtant benè*, that *Kingdoms* are to bee bought at any rate: but what ſhoulde mooue this πελλοσὸν ἀνδρὰ κὴ ὐτίδανον, a *vermine* of the baſeſt ſort, a very *Tenebrio*, the *ſlaue* of *darkeneſſe*, like a Mole vnder the ground, to ſubuert at one puſh as the *Prophet* ſpeaketh, *Eſay.* 9. 14. *head* and *tayle*, *braunch* and *roote*, all in one day? *Caligula*, was but a ſhadow; for hee wiſhed that all the *Citizens* of *Rome* had but one *necke*, that at one blowe hee might cut it off: but this *Blood-ſucker*, not onely wiſhed it, but contriued it, prepared for it, and was ready to execute it. There was but one famous *Nero*, which for his *Crueltie* got the name of *Nero* from all the reſt; him hath he matched in *Affection*: for when one of *Nero* his *diſſolute* company, had ſaid *Me mortuo*, when I am dead, let heauen and earth goe together; Nay ſaid *Nero*, *Me viuo*, while I am aliue. So ment *Guy Faukes* (the true name of a falſe *traitor*) to haue beheld as (he ſaide) the *houſes* & *bodies flying* vp, he *liuing* & *laughing* at it. If he had ſold vs for *bond-ſlaues*, and *hand-maides*, ſaith *Heſter* of *Haman*, yet there had beene *life*, and ſo hope of *returne*; but to make an vtter *diſſolution* of the whole *State*, had beene a *miſery* incurable, was a *proiect* moſt damnable.

Here was read the parties confeſsion, ſo much as concerned the Plot.

AND ſo much of the *Plot*.

Con-comitance. Now for the *Con-comitance*, what would haue come to paſſe, euen with that blow. The old *Greeke Prouerbe* is, οὐδὲν μεγὰ ἀφνω γίνεται that no great exploit can ſuddenly be effected, eſpecially *alteration* of *States*, do aske a long time, and muſt be wrought by degrees: for *omnis ſubita mutatio eſt periculoſa*, euen to the *Conquerors* thẽſelues: and therefore in their purpoſe to change a *State*, they will begin with one thing at once, as with *weakning* the *force*, or *exhauſting* the *wealth*, or altering the *Religion*, or remoouing their *gouernors*: but in this deſigne, *Vno flatu, vno ictu, vno nictu*, with one blaſt, at one blow, in one twinkling of an eie, ſhould haue bin cruſhed together the *Gouernment*, the *Councell*, the *Wiſdome*, the *Religion*, the *Learning*, the *Strength*, the *Iuſtice* of the whole land. The want of *one* of theſe is a blemiſh to a *State*, and brings a miſery with it. A *Realme* without a *Monarch*, as the *Skie without the Sunne*, is a clowde of darkeneſſe, a darkeneſſe of confuſion.

A *Monarch* without *counſell*, as a *head without eyes*, obnoxious of it ſelfe to danger, and a burden to the members.

Counſell without *Wiſedome*, as an *arrow out of a childes*

childes bow; accidentally fortunate, but originally weake.

Wiſdome without *Religion*, like *Tullies Offices*; politique, but prophane.

Religion without *Learning*, like the *Athenian Altar*, Act. 17, ſuperſtitiouſly deuout, but fundamentally vnſound.

Learning not guarded with *Strength*, as *a rich Citie without walles; naked*, and *vnfenced.*

Strength without *Iuſtice*, as a *Lyon broke from his Cage*; furious, and vnſatiable. And yet this *darknes*, this *blindnes*, this, *prophanes*, this *ſuperſtition*, this *weaknes*, this *lawles fury*, had with this blowing vp, bin blown in & ouer this whole *Natiõ*; a thing which neither the greateſt *Potentate* of the world, with his ſtrongeſt inuaſion, nor the moſt dangerous *Rebell*, though moſt *popular* & *powerful*, could haue brought to paſſe after many repulſes, & in many yeares: namely, to take away at once, the *hope* of *ſucceſsion*; the *Oracles* of *Wiſdome*, the *Chariots* of *Iſrael*; the *Beau-peeres* of *Learning*; the *buttreſſes* of *Strength*; the *guardians* of *Iuſtice*; *the glory of the Nobilitie*; and in one word, the *Flower* of the whole *Kingdome*: not, as *Tarquinius*, the poppy heads, one after one; but, with *Sampſons cruſh*, all in a moment: And which makes the *fact* more *odious*, in the *Sanctuary* of the *Kingdome*. Theſe would haue gone with the blow, but what ſhould the iſſue haue beene?

If the light which is within thee be darkneſſe, ſaith our *Sauiour*, *Mat.* 6.23. how great is that *darkenes?* and yet ſuch had beene ours, when all the lights together were extinguiſhed. Begin firſt with the chiefeſt and brighteſt, *Lucerna Iſrael*, ſo is the King called. 2. *Sam.* 21. It is a woe to a lād ſaith the *Preacher*, wher the king is a child, *Eccle.* 10.16. But *Write this man childles*, *Ier.* 22.30. is a more dreadfull caſe; For *vbi nullus gubernator*, neither in *act* nor *hope*, *populus corruit* ſaith *Salomon*, *Pro.* 11.14. there followes a generall *diſſolution*. Then come we to the inferiour *lights*, 1. the *lights politicke*, In the multitude of *Counſelors* there is health, Pro. 24.6. *Sed diſſipantur cogitationes vbi non eſt conſilium*, Pro. 15. 22. the ioynts of the whole *State* are looſened where there is no *Counſell.* 2. The *lights Eccleſiaſticall*: *The Prieſts lips ſhall preſerue knowledge, and at his mouth the law muſt bee learned.* Mal. 2. 7. for they are *Lux Mundi.* Mat, 5. both for inlightning the mindes of men with knowledge, and directing their liues by good exāple. Now theſe *Prieſts* to be ſlaine by the *ſword*, Pſal. 78.64. is a miſerable calamitie; but to haue no *Prieſt*; no *Teraphim*; no *Ephod*; no *Church-gouernor* (as our caſe had bin) is that horrible deſolation threatned by the prophet, Oſe. 3.4. Then the *lights Ciuil*, Magiſtrates inferior, who being ſub-ordinate to the greater, theſe being quenched, what light can the leſſe

giue?

giue? what obedience could they haue? their authoritie (at the best) is but deriued: when the fountaine therfore is stopped, the Riuers are dried: the Chieftaine remoued, the Lieue-tenancy ceaseth. Lastly, *Lux morum*, Mat. 5. 16. *Let your light so shine, &c.* These *lights of good manners*, where had they bin? in such a *Cyclopicall* Confusion, wherein, as the Poet saith, ἀκούει οὐδεὶς οὐδεν οὐδενος, *No-body heares nothing of no-body*. As the Scripture speaketh, wherein euery man doth what seemeth good in his owne eyes, be it neuer so bad; what Rapes, what Rapines, what riflings, what slaughters had insued? A thing more miserable to the suruiuors then to them which were slaine? wherein what could be any mans? and yet what might not be euery mans? wherein *Optimũ misericordiæ genus esset occidere*, the best kind of pittie had bin to slay, and the happiest newes, to heare of death. The hedge lying open for the *wild boare* of the forrest to enter, a forrener to inuade; or the *sly Foxe* of the wood to clime, a domesticall vsurper to intrude: this had bin the *Cimmerian* darknesse of our Nation, when these lights had bin extinguished. And blowen out should they haue bin, vnlesse the *father of lights* had caused light to shine out of darkenesse, by discouering and reuealing this worke of darkenesse: so that wee may truly now conclude with *Dauid*, Psal. 97. 11. *Lux orta est iusto*, light is

Iudg. 17. 6.

ſprung vp for the *Righteous*, and ioy vnto them that are true hearted.

Now doe as *Aſſuerus* did, cauſe the *Recordes* to
Heſt.6.1. be read, & *Chronicles* to be ſearcht, ancient, moderne, diuine, prophane, *Greeke*, *Latin*, among the *Turkes*, in *Paganiſme*, yea if *Hell* keepe any *Records*, ſearch there, and looke if ye can patterne this conſpiracie, or match this *danger*; ſo *deſperate*, ſo *cruel*, ſo *ineuitable*: and iudge, whether this concluſion of *Dauids* doe not well ſort with this eſcape of ours [*Great deliuerãces giueth he vnto his king*] but this, perhaps, you wil ſay, was but one, *great* in deed, euen a riddãce as the *Prophet* ſpeaketh, from *the nethermoſt pit*. Pſal. 30. What is this to the plural in the *Text* [*Deliuerãces*]? yes becauſe in this one ther were many; for had our *gracious Soueraigne* onely eſcaped, the *deliueran-ces* had bin many, for that euen in the very *Perſon* of the *King*, there are many liues. *Thou art worth ten thouſand of vs ſaid the people to Dauid.* 1. Sam. 18.3. So many liues preſerued by the *Kings* ſafetie, ſo many *deliueranees*: but that ſpeech, 1. Reg. 22.16. Iſaw *all Iſrael* ſcattered as *Sheep* wanting a *ſheepheard*, argueth that the liues of the whole *Nation* are contained in the *Kings perſon*. But this was not all, for withall was deliuered both his fruitfull vine, and his *Oliue-branches*, as *Dauid* calleth them, Pſal, 128. his *Queene*, and

and *Children*; the *Crowne* of his Table, the *Diademe* of his *Crowne*; the *glory* of *his Diademe*, the *hope* of his *glory*; the *aſſurance* of his *hope*, and the *pledges* of his *aſſurance*. The ſlaughter of *Zedekiah* his ſonnes, did more greeue him, Ier. 52. 9. then the leſſe of his Kingdome, or the captiuitie of his owne perſon; and ſuch beeing the affection of our louing King vnto his deare children, hee accounts their eſcape, no meane part of his *Deliuerances*: Neither was this all, becauſe the beſt part of his people were withall deliuered, beſides the number, which was very great. In the multitude of the people, is the *Honour* of the *King* ſaith *Saloman*; but a *Realme diſpeopled*, is preſently ruined, Pro. 14, 28. Therefore, it pleaſed his Maieſtie to profeſſe (in his *Royall*, *iudicious*, *graue*, and *learned* ſpeech vttered yeſterday in the *Parliament*) that the *deliuerance* of the Eſtates and Commons (which were aimed at) whoſe liues and welfare, he vowed, were more deare vnto him then his owne ſafetie, did more *Comfort* him then his *Perſonal eſcape*. But in this point of the *Pluralitie*, If I would bee curious in an other *Realme* (as then it was) I might fill vp the number of the *King* his *Deliuerances*, and match them with *Dauids*.

It

It ſeemeth by his Maieſties *ſpeach yeſterday*, that his caſe & race hath bene the ſame with the Prophet, being preſerued in *Vtero*, Pſal. 139. 13. *Ab vtero*, Pſal. 22. 10. *Ex vtero*, Pſal. 71. 6. For no ſooner was hee conceiued in the wombe, but preſently he was hazarded; no ſooner deliuered from the wombe, but inuironed with daunger; and what perils he hath paſſed euer ſince he was borne, need not be related, they are ſo manifeſt: diſmiſſed from thoſe parts with a dreadfull farewell of a *deſperate Treachery*; and entertained amõg vs with a Conſpiracie vnnatural & as dangerous: heere Crowned with *Thornes*, before hee could get on the Crowne of *Gold*. Now therefore, as for theſe *reſcues*, hee and we may truly ſay with Dauid [*Magnificaſti ſalutes*, thou haſt ſhewed great *deliuerances*]: ſo, for the diſcouery of the danger, we muſt needs adde with the ſame Prophet, Pſal. 17. 7. *Mirificaſti miſericordias*, thy mercies thou haſt made *maruellous*: for ſurely, there were wonders in the diſcloſing thereof: As firſt, by a letter written without a name, in a diſguiſed hand (for *mendax odit lucem*) to a Noble Gentleman (affected that way in Religion) who hath therein diſcharged the part both of a loyall and honourable ſubiect: his dutie hee ſhewed, in reuealing what was written, * fearing ſome daunger might be intended: his honour appeared in the deteſtation of ſuch a horrible intention. 2. By

* *Here was the Letter read, and varied vpon with ſome notes.*

2. By his Maieſties *apprehenſion*: who though he walketh ſecurely, in the ſinceritie of his Conſcience, and innocency of his cariage (which makes him leſſe jealous and ſuſpicious of danger) yet his heart gaue him (by ſome words in that Letter) that there might be ſome fiery Engine, perhappes remembring his Fathers Caſe, who was blowne vp with powder.

Here were ſuch Papers read, as concerned the confeſſion which was then knowne; and notes giuen vpon them by the Preacher.

THis *ſolertia and ingenioſitie* of *ſpirit* (which in his Maieſtie I haue before obſerued) makes me to thinke that ſpeech of the Heathen man to be true, *Nullus vir magnus ſine afflatu diuino*, and that in Kings there is a diuine inſpiration. 3. In God Almightie his *iudgement*, both vpon the Caitiffe of the *Caue*, who being not many houres before in the Celler (when ſome of the Lordes came thither for ſome other occaſions, as was thought) had not the power to ſuſpect, or the grace to flie: but when the priuie watch came in the night, he was the firſt man that appeared at the doore; as if God himſelfe had preſented him vnto their hands; and alſo vpon the reſt of the Cõſpirators, In whõ he verified that ſpeech of his ſonne, Mat, 7. *In qua menſura, &c.* retaliating their purpoſe with the effect of their owne

proiect; as if he would not ſuffer them to be taken till they were *fired* out of the houſe, who would haue *fired* vs within a houſe: ſtriking ſome of their eyes out with Gun-powder (the inſtrument of our death) and ſome ſlaine with Musket, there alſo is *fire* and *powder*, the engines of their owne *conſpiracie*. Now ſurely, *Mirificaſti miſericordias, O Lord thou haſt made thy mercies wonderful.* And thus much ſhall ſerue for the firſt generall, the intenſiue part. The concluſion and vſe whereof ſhall bee, that ſithence God, hath beene good to vs in a double quantitie of *Number* and *Dimention*, for *many*, for *great Deliuerances*, wee againe anſwere him in the like proportion, quantitie for quantitie as *Dauid* preſcribeth, Pſal. 150. 2. In *multitudine magnitudinis*. Hath God done great things for vs, Pſal. 126. 3? let vs with the *Prophet* anſwere him in the ſame kinde, and ſay; *Wee wil giue great thankes vnto the Lord*. Doth he, *fundere beneficia*, *powre* out his benefits vpon vs, Pſal. 68. 19? Let vs againe *fundere corda*, *powre* out our hearts before him, for God is our hope. Pſal. 62. 8. Doth he giue vs cauſe to *triumph*, it is our parts as *Dauid* here to anſwere him with an ἐπινίκιον, and that in all ſorts as the word hath beene vſed, 1. ἐπινίκια φωνῆν to declare this

this *deliuerance in triumphant* ſpeeches, 2. ἐπινίκια διδόναι to giue *Triumphantly* our Almes to the poore, our dole to the needy; for all ſhould haue beene taken from vs, therefore we the better may part with ſome to ſo good vſes 3. ἐπινίκια θύειν to ſacrifice in *triumph* the calues of our lippes, the prayers of our hearts, the prayſes of our tongues: and ἐπίνικια φάγειν to eate *triumphingly*, to feaſt *extraordinarily*; For ſo did the people of GOD among the *Iewes* vpon any ſtrange deliuerance. The father at the returne of his ſonne, Luk. 15. did ſo; and why not we? Sithence that is verified of our moſt gracious *King*, which he there ſpake of his recouered ſonne, *Mortuus eſt & reuixit*, he was dead and is aliue againe. *Dead* in the *Cabinet* of the *Conſpirators*; *dead* in the *intention* of the *Villaine* in the *Vault*; *dead* in the *preparation* of falſe-hearted *rebells*; but *revixit*, hee is aliue againe, 1. *vixit*, eſcaping many dangers, *He liued, vt induceretur ad nos*, to be brought in vnto vs, from *Hebron* vnto *Ieruſalem*, from the *Northren Clymat* to theſe *Southren* parts; now *revixit*, he is aliue afreſh, *vt reduceretur ad nos*, to be brought againe vnto vs, *A cherontis faucibus*, as his Maie: yeſterday ſaid, from the very *gates* of *death*, from the *Iawes* of the *deuourer*, from the *loweſt pit*. And long

may he liue with vs, and raigne ouer vs, to the comfort of himſelfe, to the ioy of his Realmes, to the confuſion of his enemies, to the maintenance of the Goſpell, to the glory of the higheſt.

And now (but that the time is ſo farre ſpent) I ſhould come to the ſecond part, which is the *Extenſiue*, *vz.* to whom God hath ſhewed theſe *deliuerances*; namely, [*to his King and his annointed*] wherein, I might truly haue taken occaſion, to haue ſhewed how theſe titles doe agree to our dread Soueraigne, both that hee is a King, and that he is *Gods King*; as hauing in him all the parts that may concur either in a King, or in a good King: to whom that title, firſt attributed to *Dauid* (which once before I named) the *light* of *Iſrael*, principally appertaineth, as one frō whoſe reſplendent brightneſſe all the kingdoms of Chriſtendome may receiue their light. Whether wee looke vnto the *light of nature*; of pregnant wit, of ready apprehenſion, of ſound iudgment, of preſent diſpatch, of impregnable memory.

Or the *light of Art*, being an vniuerſall Scholler, acute in arguing, ſubtil in diſtinguiſhing, Logicall in diſcuſſing, plentifull in inuenting, powerfull in perſwading, admirable in diſcourſing.

Or the *light of grace*, whether intellectual, for ſpeculatiue Theology; a perfect Textuar, a ſound Expoſitor,

Expoſitor, a faithfull Chriſtian, and a conſtant Profeſſor: or affectuall, for Regeneration; an aſſiduous Prayer, a chaſt husband, of ſweete cariage, of humble deportment, of mortified luſts, of ſanctified life.

Or the *light* of *gouernment*, an vpright Arbitrator in caſes of Iuſtice, a louing father to his ſubiects, a carefull guardian of his Kingdoms, a wiſe manager of his State, an eſpecial fauourer of this Citie, an abſolute Monarch both for Regiment and Iudgement: And yet *theſe lights thus gloriouſly ſhining in this golden candleſticke*, this *Noctturnus Ambulo*, this *diurnus Nebulo*, this nights gadder, this daies Pioner, would haue at once blowne out.

So would I alſo, haue handled this word *Annointed*, which makes a King a *ſacred* perſon; and therein I purpoſed, to haue ſhewed vnto you, that this practiſe of murthering Princes, is made an *Axiom* of *Theologie* among the *Romaniſts*: Who ſo reads *Parſons Dolman*, *Allen* and *Parſons* their caſes of conſcience; *Stapleton* his *quodlibeticall* Oration at *Doway*, *Roſſæus*, *Reynoldes*, *Gyfford*, or the bitter expoſtulation of *Ludouicus* of *Orleance*, *in* the caſe of the *Guiſes* faction againſt *Henry* of *Nauar*, now King of *France*; and laſtly, the poſitions of the Ieſuits of *Salamanca*, ſhall finde it a concluſion of poſitiue Diuinitie: Whereof, were there no other, this word *Annointed*, is

an vnanſwerable confutation. *Touch not mine annointed,* ſaith the *Prophet*, Pſal. 105. 15. For this *Dauid* took as an inuiolable reſtraint, both when *Saule* was giuen into his hands, *How ſhould I lay hands vpon the Lords Annointed*, 1. Sam. 24. and as a ſufficient reaſon to execute *Saules murtherer*, at leaſt the *meſſenger* of his death, 2. Sam. 1. *How durſt thou touch the Lords Annointed. Honorauit vium, Vnidicauit mortuum* ſaith Saint *Auguſtin*, onely for this reaſon, becauſe he was *annointed*; and yet, thoſe which make *Religion* the *ſtawking horſe* for *Treaſons*, pretend the *Catholique Cauſe* (as theſe *Conſpirators* now did) to murther the lords *Annointed.* Againſt whom, I would (if the time had ſerued) in this caſe haue beene more bitter, but that I remember there are ſome amongſt vs, who challenge vnto themſelues the *quinteſſence* of *Annointing*, as He, Eſay. 65. *come not neare me, for I* am *Holier then thou*, yet come very neere to the ſame dangerous poſition: not to ſpeake of *Knox* and *Buchanan*, the two fiery ſpirits of that *Church* and *Nation* wher they liued; what means that ſpeech of ſome of our owne countrey, extant in *Print*, in the late *Queenes* time of bleſſed memory? *that if their reformation ſhould not bee yeelded vnto, there would be ſhortly a bloody day in England.* But the time being ſo farre gone, I will cut off that whole part, (being forced therunto). In the meane time I ſhal deſire you to ioine with

me

me in hartie prayer vnto Almightie God for the continuance of our good King, our State, and our Religion amongst vs: giuing him thankes for his wonderfull mercy, in preseruing vs from this *terrible blowe* (as they called it) from this desperate, dreadfull, and damnable attempt; saying,

O Eternall God and our most mightie Protector, &c.

As it followeth in that prayer, beginning with those wordes, printed in the Booke of thanksgiuing for this discouery and deliuery. But made by the Preacher.

And let all true Subiects say, Amen.

FINIS.

Of ye Gunpowder Treason.

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